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Kawaiisu NS 13

The Tübatulabal and their closely related western neighbors, the Bankalachi, form one of the four primary linguistic branches of the Shoshonean family, known as the Kern River branch.[2] The remaining branches are the Plateau, the Southern California, and the Pueblo. Compared with the territory of the Plateau branch that of the Kern River branch is infinitesimally small. Perhaps it is in consequence of this limited geographic range that scarcely a feature of the Tübatulabal kinship nomenclature proves to be unique, and this in spite of the linguistic divergence exhibited by the Tübatulabal language.

The Kawaiisu, the southern neighbors of the Tübatulabal, who are also to be discussed, speak a dialect of Ute-Chemehuevi,[3] and are included in the great Plateau branch of the Shoshonean stock. As will be pointed out in the comparative portion of this paper, it appears probable that the Kawaiisu and Tübatulabal kinship systems have affected each other on account of the contact of the two peoples.

Thanks are due Dr. Edward Sapir for the use of his unpublished notes on Kaibab Paiute and Uintah Ute relationship terms.

Phonetic Transcription

In this paper c = sh, tc = ch as in church, ô = aw as in law, ŭ = u as in run, and ñ = ng as in sing. The sound represented by ü is neutral and is not to be understood as identical with German ü.[4] A period on the line between two vowels indicates that they have their ordinary phonetic value and do not form a diphthong.

Tübatulabal

Forty Tübatulabal terms of relationship were obtained. These include identical-reciprocals with diminutive suffixes. The diminutive suffix -bin or -vin is often added to an identical-reciprocal term to indicate the younger generation of the reciprocal relationship expressed by the single term, as aka (father's father) and aka*bin* (son's child, m. s.). The terms applied to relatives by marriage upon the death of the connecting relative have been omitted in the above figure. The term for grandparent and grandchild following the death of the connecting relative is included, however, as it is a special term (hoki),

[2] A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 97, 98, 100, 1907.

[3] A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 97, 98, 100, 110, 1907.

[4] See the discussion of such sounds by A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 90, 91, 1907.

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and not merely the ordinary term plus a suffix as in the case of relatives by affinity. The terms applied to five such relatives by marriage upon the death of the connecting relatives were obtained. The suffix -paiyüñ or -püniñ is added in these cases, apparently with some such meaning as "used to be;" for this is the meaning given for the analogous Kawaiisu suffix -puni or -repuni. Doubtless the suffix is added to other Tübatulabal terms of affinity besides the five mentioned, but examples were not obtained. It is not unlikely also that the term nawasu (child's spouse's parent) is changed upon the death of one of the connecting relatives, just as the corresponding Kawaiisu term teeni is changed (see p. 232). The Tübatulabal term kali (father's sister's husband) and its identical-reciprocal take the suffix -paiyüñ or -püniñ (see p. 222). On this account it is suspected that all other analogous terms for aunts, uncles, nieces, and nephews by affinity likewise take this suffix. However, information on this point was not obtained.

In the following list m. s. and w. s. stand respectively for "man speaking" and "woman speaking."

TÜBATULABAL RELATIONSHIP TERMS[1]

ana. Father (before death of a child, that is to say, before the death of a brother or sister of the speaker). Reciprocal: tumu (son, daughter). Compare kumu (father), abu (mother), and ümü (mother).

kumu. Father (after death of a child, that is to say, after the death of a brother or sister of the speaker), father's older brother, mother's sister's husband older than father, stepfather. Reciprocals: tumu (son; daughter; brother's child, m. s.; wife's sister's child), aiyawutawa (stepson), anociwan (stepdaughter). It is interesting to note that kumu, the term for father's *older* brother, is used for stepfather, while yugu, the term for mother's *younger* sister, is used for stepmother.

abu. Mother (before death of a child, that is to say, before the death of a brother or sister of the speaker). Reciprocal: tumu (son, daughter). Compare ümü (mother), ana (father), and kumu (father).

ümü. Mother (after the death of a child, that is to say, after the death of a brother or sister of the speaker), mother's older sister, father's brother's wife older than mother. Reciprocal: tumu (son; daughter; sister's child, w. s.; husband's brother's child).

[1] The terms anociwan, kuñan, pauwan, soiyin, tohan, wüñin, and yuguan were always given with the terminal -n, which means "my" (see A. L. Kroeber, Notes on Shoshonean Dialects of Southern California, Univ. Calif. Publ. Am. Arch. Ethn., VIII, 262, 1909). The terms agist, amust, hümübic, impaiyis, wasumbis, wo.ict, and ya.ubic were never given with the terminal -n. The remaining terms were given both with and without it, and are here listed without it. In reference, and sometimes in address, the suffix -nuñ, also with the meaning "my," is added to the term as in wasumbisnuñ, tôhanuñ, and kutcinuñ.